



SEPT 48 R 371
SHANNON, S.
146 SHERBURN ST.
WPG, MAN.

NEWS BRIEFS

IOUX PROTEST
O WASHINGTON

CHICAGO, ILL. — Four Sioux leaders, representing 4,500 Sioux in the Standing-Rock Reservation in North and South Dakota, have gone to Washington to protest against the waste and red tape in Indian administration. In the party were John Gates, member of the Executive Board of the National Congress of American Indians; his sister, Josephine Gates Kelly, chairman of the Tribal Business Council; Abraham Buckley, member of the Treaty Commission, and Basil Two Bear, chairman of the Black Hills Claims Commission.

TELEPHONE SERVICE

THE PAS, Man. — Six hundred Indians on the reservation near this northern Manitoba town have decided that smoke signals can never hope to compete with telephones.

The new services soon will be possible because power lines are being extended from The Pas to the Manitoba government telephones' radio-telephone transmitter, located on the reservation.

CONFERENCE ON
NDIAN AFFAIRS

VANCOUVER, B.C.—A Conference on native Indian Affairs is being held in Vancouver April 2-3, sponsored by the B.C. Arts and Welfare Society. Meetings were held at Acadia Camp, University of B.C.; they were presided by Dr. Norman A. McKenzie, president of the University.

Sessions were devoted to arts and handicrafts, health and welfare, education, training of teachers, doctors, nurses and welfare workers. Among the speakers were several officials of the Indian Affairs Branch, Mr. Andrew Paull, Pres. of the N.A.I.B., Father J. L. Bradley of Victoria, Anthony Walsh, and Rev. Peter Kelly.

BAND WISHES
TO BUY RANCH

LILLOOET, B.C. — Sam Mitchell called a meeting last Feb. 15 at Fountain, B.C. to appeal for Governmental assistance in buying the Fountain Ranch which is for sale at present.

The ranch, if allotted, would accommodate fifteen families, or could be run as a unit under co-operative system. The Band would pay the Government loan in yearly instalments.

(Native Voice)
Dept. of Health and Welfare

947 EXPENDITURES
OR INDIANS

Province	Amount
Nova Scotia	\$ 85,654.63
Prince Edward Is.	6,894.70
New Brunswick	69,741.00
Quebec	312,994.35
Ontario	622,089.54
Manitoba	821,589.61
Saskatchewan	347,732.52
Alberta	1,045,895.38
British Columbia	1,143,585.37
Total — Provinces	\$4,456,177.10

ACTION ON WELFARE PROGRAM

OTTAWA — The revision of the Indian Act slated for this year's Session of Parliament is progressing along the lines planned last year. Lengthy discussions about the proposed appointment of a General Executive Assistant of the Indian Affairs Branch, which had been appealed against, occupied the opening sittings of the Parliamentary Committee.

Sub-Committees

Hon. Wm H. Taylor has been appointed chairman of the Committee for the Senate, and D. F. Brown, chairman for the House of Commons. The sub-committee on Agenda and Procedure is composed of the Joint Chairmen, Messrs. Bryce, Case, Gibson, Raymond, Reid, Stanfield, and the Hon. Mr. Dupuis.

The sub-committee on Treaty Rights includes the Hon. Senators Taylor and Patterson, and Messrs. Brown, Blackmore, Castleden, Garipey and McNicol.

The sub-committee on the revision of the Indian Act consists of the Hon. Senators Taylor and McKeen, and Messrs. Brown, Arsenault, Church, Farquhar and Richard.

The sub-committee on Indian educational matters includes the Hon. Senators Fallis and Taylor, and Messrs. Brown, Case, Charlton, Matthews, Reid and Brunelle.

Indian Act Study

Consideration of the Indian Act, including the definition of the term "Indian", Indian status and eligibility for band membership, Indian eligibility to receive provincial social benefits, surrender and forfeiture of Indian lands, are now under study. Several sittings of the Committee have been devoted exclusively to the study of the Act. N. Lickers has been retained as legal counsel for the present sittings of the Committee. It is hoped that a report to the both Houses of Parliament will be ready by May 15th.

Recommendations

Dr. H. L. Keenleyside, Deputy Minister of the Dept. of Mines

and Resources, reported to the Committee on the recommendations made in 1946 and 1947. These number 36, and, as 2 of them overlap, there are 35 recommendations to be dealt with.

Of these 35, Dr. Keenleyside declared, 11 are matters of Governmental policy. Such matters as appointing a commission to study the terms of the Indian Treaties, the unification of Indian Affairs under one head, and the method of appointing civil servants, belong either to the Government or to the Civil Service Commission. Of the remaining 24, 18 have been carried out or are now in effect, 4 are partially carried out and only 2 remain not acted upon, viz.: taxation of Indians and the encroachment of whites on Indian reserves.

91 Indians in Indian Affairs

It has been revealed that 91 Indians are serving in the Indian Affairs Branch, of which 36 are school teachers. Qualified Indians will be given due consideration to civil service positions connected with the Indian service. The field staff of the Branch has been increased by 114 in the last fiscal year. Most appointments to Indian Agencies and other posts left vacant have been filled. Indian Agents at large have been appointed: Mr. Morris, for the Maritimes and Mr. Waite for Manitoba. A reclassification of positions in the Branch permits qualified school teachers in Indian day schools to become civil servants, and a number of Farm Instructors to become Assistant Indian Agents.

Education

During the last fiscal year 58 new classrooms have been opened and 7 teacherages built. The 1948 program is larger still, as 80 new day schools and 4 residential schools are planned for. The situation has also been eased by the introduction of a new scale of payment for teachers in Indian day schools, and only one vacancy is reported in the teaching staff.

Increased Rations

The 1948 estimates for Indian welfare include a larger quantity and a better quality of rations for the old and invalid, plus a cash payment of \$8 monthly for the old people. In the Indian Affairs officials opinion, the Old Age Pension should be made available to the Indians.

Fur Conservation

The program of fur conservation has been developed satisfactorily in Manitoba, Saskatchewan (Sipanok and Onion Lake areas), and in Alberta (Athabasca delta).

Late Payment of Rentals

Little action has been taken on the late payment of rentals due to the Indians, because these payments are handled by the Auditor General of Canada, under the Consolidated Revenue and Audit Act.

REGINA ARCHBISHOP CONSECRATED



EDMONTON, ALTA., April 14 — H. E. Cardinal J. C. McGuigan with H. E. J. H. McDonald (Edmonton) and H. E. M. Roy (Quebec) elevated to the Episcopacy H. E. M. C. O'Neil, Archbishop-Elect of Regina, Metropolitan of Saskatchewan. More than a score of Archbishops and Bishops from all parts of Canada were present.

Archbishop O'Neil will arrive in Regina April 21, where the intallation ceremonies will be held in Holy Rosary Cathedral. The new Archbishop of Regina will celebrate his first Pontifical High Mass in the Regina Thursday April 22.

A public reception will be held on Sunday April 25 in the Cathedral Auditorium for the faithful of the Archdiocese who are all cordially invited.

HINTERLAND
MISSION DEVELOPED

LITTLE-GRAND RAPIDS, MAN. — The Catholic Mission of Little-Grand Rapids is located about 80 air-miles East of Berens River, on Lake Winnipeg, Man. The Catholic Mission and school, the Hudson's Bay Post and a forest ranger station comprise the settlement. It is very difficult of access, as there are 47 portages on the river to the lake. Tractor trains in winter and airplanes in summer are the only means of transportation. The Indian population lives exclusively of trapping and fishing.

New School

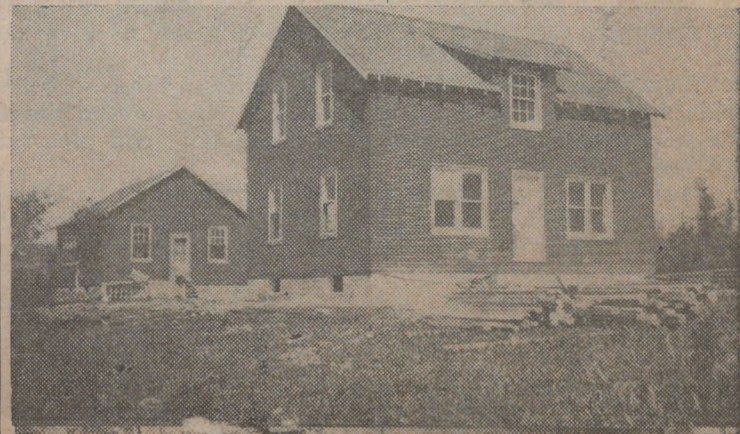
A new day school, accommodating 30 pupils, has been erected recently by the Indian Affairs Branch. Bro. Heytens, O.M.I. teaches 30 pupils. The Missionary is Father de Grandpre, O.M.I., who has worked on Lake Winnipeg for over 25 years. Father de Grandpre developed Berens River mission, and founded the posts at Bloodvein, Jack Head, and in 1944, Little-Grand Rapids. A mission in Ontario, Pe-

kangikum, is visited from Little-Grand Rapids.

In Selkirk Agency

The new Agency Superintendent, Mr. E. B. Olson, visits the post very often, and is sympathetic to the Indians. Garden tools are given the Indians to encourage cultivation of the land. Manual training course are planned for the school.

Plans are made to move the chapel closer to the new school and teacherage early this year.



New Day-School and Teacherage at Little-Grand-Rapids



SHINING-STAR

CALGARY, ALTA — Barbara Ann Scott, of Ottawa, world champion figure skater, was inducted into the Sarcee tribe, near Calgary, during the annual Easter dance, by Chief David Crowchild. Henceforth she will be known to the Sarcees as SOOTZ-AH-TSA, (Shining-Star).

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

Published Monthly by the Oblate Fathers, 340 Provencher Ave., St. Boniface, Man.

Subscription Price: \$1.00 the Year.

Advertising Rates on Request.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

Parliamentary Observer



Whether the term 'revision' or the word 'new' is to be used in speaking about the work done by the Parliamentary Committee appointed to examine and consider the Indian Act matters little, provided the purpose for which the Committee is working is fulfilled. That the Indian Act is being examined and considered we have definite evidence. The rate of progress in this work may, however, be open to question; not that the blame lies with the Committee, but with unfavourable publicity given to certain questions which do not affect primarily the welfare of the Indian, and for which party politics and the administration of Civil Service are to take the responsibility.

We take exception to a statement made by a former minister of the Crown, then in charge of Indian Affairs, who remarked in the Senate last year: "As a matter of fact, most of the recommendations (made by the Joint Parliamentary Committee on Indian Affairs) have no more value than wind that blows around the corner, so far as the implementation at the present time is concerned."

We believe that the members of the Joint Committee are seriously at work on the new (or revised) Indian Act, and that the words quoted above will not become true. The Indians of Canada have placed a great faith on the work of the Committee; it is our hope

to see the work of revision of the Act completed this year.

The Government of Canada cannot let this task be retarded by such petty subjects as party politics, nor by controversies about civil service appointments. Too much Committee time and too much publicity have already been given to the applicants for the post of Chief Executive Assistant in the Indian Affairs Branch. The primary aim of the work of the Committee seems to have veered, in the mind of the public, to such petty matters, thus creating seeds of mistrust and dissatisfaction.

We hope that the welfare of the Indian will be given the very first consideration both in the deliberations of the Committee and in the co-operation of the Civil Service Commission.

Welfare Through Co-ops

We have witnessed the success achieved by co-operatives on three different Indian reserves: one at Nootka, B.C., the other in Grouard, Alta. the third at Cowesses, Sask. These three co-operatives are operating under different conditions typical of the three general areas of Indian life. The Nootka Co-op. is one of fishermen; the Grouard Co-op. is in the Northern Alberta woodlands, where the Indians are primarily hunters and trappers; the Cowesses Co-op. is on a farming and stock-raising reservation.

The fact that these Co-ops have operated successfully for several years indicates that more co-ops are possible, and the results obtained so far show that if the fundamental principles of co-operatives are applied to new enterprises they should also meet with success.

The idea of establishing Co-ops on the Indian reserves is one worthy of notice; it seems, at the present time, one of the few practical solutions to the economic problems confronting the Indians in many areas.

The Co-operative is essentially a social and economic system grouping persons with similar interests, believing in and practicing the same methods of co-operatism, with the aim of improving their economical conditions. The very word co-operative means "working together" for a common purpose.

The general economic system we now have is called capitalism, which is based on free trade. There are evils, connected with capitalism which tend to make of it an economic dictatorship. What is most striking in our times is not only the concentration of wealth, but the accumulation of an enormous power, of a discretionary economic power in the hands of a few people who are not the owners, but only the managers of capital which they administer as they see fit.

This power is very large in the hands of those who are holders and absolute masters of wealth who govern credit and who dispense it according to their own good pleasure and benefit.

Thus we see a minority of rich people who can afford all the luxuries of life, and on the other hand a great multitude of workers who are reduced to misery without any hope of ever lifting themselves up to economic independence.

In Canada about fifty men are holding over 700 director's positions in various Companies. The credit system, upon which most businesses, farms, ranches, factories, in this country have been established reduces the workers to economic slavery through the instability of market prices, the continual threat of strikes, the never ending spiral of in-

Cowesses Co-operative Association Limited

About six years ago the Parish Priest in charge of the Indian Mission at Marieval was influential in establishing a small store close to the school for the purpose of supplying the residents of the reserve and the neighboring farmers with their home requirements and thus to a certain extent eliminating the necessity of them driving the long distance into neighboring towns for supplies.

Under the able management of Mr. and Mrs. Leost the services rendered by the store steadily increased to such an extent that total sales for each of the past two years were in excess of \$25,000.00. From the start the store was operated on co-operative principles, with dividends being returned to the patrons in proportion to business done with the association. There has been a growing feeling among the patrons of the store that as they have been closely following the principles of the co-operative movement that they should actually become a part of that movement by becoming an incorporated body. An application for incorporation was therefore filed with the Department of Co-operation with the result that on January 13, 1948, they were incorporated as the Cowesses Co-operative Association, Limited.

The buildings belonging to the association, including

store, ice house and dwelling, are situated on land belonging to the "Order of Oblate Fathers". This land has been leased to the association on a permanent basis. Shares in the association are valued at \$5.00 each with a minimum investment of five shares to each member. There will be in the neighborhood of fifty charter members, mostly Indians resident on the reserve, with a few members from privately owned farms bordering the reserve. The personnel of the provisional Board of Directors is in itself a lesson in practical co-operation in that the Board could almost be referred to as a league of nations. It consists of one Canadian dirt farmer, one full-blooded Indian, one half-breed, store manager (French), a housewife (secretary, French), and the Parish Priest.

Co-operative Development
Regina, Sask.
Feb. 1948

BRIGADIER OLIVER M. MARTIN

Known as the "greatest British-Indian warrior since Joseph Brant," Brigadier Oliver Milton Martin was born on the Six Nations Reserve at Ohsweken, near Brantford, Ontario, 53 years ago. He is the outstanding defender of the rights of the Indian and the best known scion of his race, no matter what tribe. He fought on the land and in the air in World War I, became a public school principal between wars, surpassed the full British Army colonelcy of Joseph Brant in World War II by becoming a brigadier, and he is now a Toronto magistrate since January 1945, the first Indian to become one.

"The Indian has a far tougher time making the grade in civilian life in his native Canada than does the foreign-born and foreign-tongued immigrant."

This is the long-standing conviction and persistent protest of the full-blooded Iroquois who is the Canadian Indian's most effective ambassador in the demand for revisions to the Indian Act which he hopes will relax the discriminatory laws barring him from the full benefits of Canadian citizenship.

He refuses to see why the Indian can't be sued for debts, can't enter into contracts, can't vote without going through the process of enfranchisement (which he did years ago and which is something similar to applying for citizenship) without losing all rights in his land holdings on the reservation. And he can't see why a reservation Indian can't enjoy "such small things in life as to buy a case of beer." As he says, "they get all they want of it anyway, so why not make it legal?"



BRIGADIER MARTIN

The welfare of his race is always his first consideration. The same thing imbued his famous grand-uncle, the great Oronhyatekha, known as the "Father of the Independent Order of Foresters." Brigadier Martin believes as he did and tells all Canadians to remember: "You can never make an Indian into a white man but you can do a lot to make him into a good Canadian."

creased prices for commodities, and finally and with much delay, an usually inadequate raise in salaries or retribution for primary products.

The use of money as an easy and convenient medium for exchange has become a method of acquiring vast fortunes by a few financiers. There should be balance between the power to buy of the consumers and the quantity of goods produced. What happens is that unnecessary profiteers are between the producer and the consumer, taking vast profits in the transactions they perform, buying at a low price and selling with a large gain. Thus their power of money making is ever increasing.

Co-operation is the only way of bringing an end to these evils. The Co-operative movement has made huge strides in Great Britain, Sweden, Denmark and Canada, where it has brought to millions economic security.

It is our intention to publish monthly lessons on Co-operatives in the Indian M. Record; in May the first lesson will be on: True and false notions about Co-operatives. It is our hope that many will study these lessons with interest, and that eventually numerous co-operatives will be formed on the Indian reserves to the advantage of every one concerned.

INDIAN GIRL WAS HEROINE

In a round about way were advised that a nine-year old Indian girl, Josephine Kelly, who resides with parents, Mr. and Mrs. A. Kelly, at Sioux Narrows, performed an act of heroism by jumping into the water to save a younger companion and barely escaped with life in performing this meritorious deed. One wonders why this incident, which took place last summer, was not made public before this, for it is always a thrill and a pleasure for a newspaper to be able to praise someone, especially as young as Josephine Kelly for her brave deed.

It takes lots of courage to dive into deep water and to the aid of someone who can't swim, and young Josephine Kelly is to be warmly congratulated on her brave deed. Perhaps the young Indian girl figured that she had done anything out of the ordinary in going to the aid of her young friend, but it should be told that her effort was an outstanding one, for some recognition made of her bravery.

The annual swim class have done much to teach children to swim and to lead life saving under competent instructors. Josephine did have the benefit of these classes, but probably to pains to find out these things for herself, and her plucky rescue in saving a friend at the risk of her own life, speaks well for her fine spirit, and her unselfish thought for others. Well done, Josephine Kelly.

(Kenora Miner & News)

TO KEEP NAME "INDIAN"

As the committee discussed the clauses of the Indian act under the chairmanship of Deo Brown, Thomas Reid raised question whether the word "Indian" ought to be taken out of the act.

"It has been the wrong name from the beginning," he said. "These people should be called native Canadians. That is what they are."

Others suggested that many people born in Canada call themselves native Canadians, John R. MacNicol pointed out that the Indians referred to themselves as Indians.

Norman Lickers, Indian counsel, said the Indians would prefer to continue using that name. The committee decided to leave the act.

"There is nothing to indicate a declining Indian population," Mr. Hoey said.

This increase in numbers brought serious problems of administration, particularly in the parts of Ontario, where it was necessary to acquire municipal lands to enlarge reserves. Municipalities did not relish the removal of land from taxation.

Mr. Hoey proposed a similar solution to the problem. It would take 2,000 Indians each year, give them higher education and equip them for citizenship.

Mrs. Simpson moved into a new hotel and, before she went out to buy herself a radio, called up the desk. "Have you a C.D.C. current here?" she asked.

"One minute," said the clerk, and then returned to report. "I am sorry, but neither is registered with us."

QU'APPELLE VALLEY NEWS



The Senior Boys in the Well Equipped Carpenter Shop.



The Senior Girls in the Sewing, Knitting and Weaving Room, with Nearly 300 Pupils.

ESTIMATES PROVIDE 84 NEW SCHOOLS

OTTAWA — Hon. J. Allison Glen, minister of mines and resources, announced that the estimates of the department provide for 80 new day schools and four residential schools in isolated locations for the Indians of Canada.

One of the classroom and residential schools will be located at Norway House, Man., to take care of 120 pupils. It will include a dormitory and administration building.

A six-room school will also be built for Indians at Lac La Ronge, Sask. A four-room block is also to be added to the Cowessess residential school in Saskatchewan.

New Indian schools are planned at Clandeboye, Fisher River, Norway House, The Pas and the Portage la Prairie agency in Manitoba; also for the Battleford, Crooked Lake, Onion Lake, Pelly and Touchwood agencies in Saskatchewan, while at Griswold, Man., the school is to be completed.

The White Fish Bay (Ont.) day school is to be built this year.

(Winnipeg Tribune)

NEW FUR LAWS IN SASK.

Indians who trap fur-bearing animals during a closed season in Saskatchewan will have to surrender the pelt to the provincial government under a bill to amend the Fur act given second reading in the Provincial legislature.

Resources Minister J. L. Phelps, who sponsored the measure, explained Indians can now trap fur-bearing animals for food during the closed season. The general practice of the Indians has been to sell the pelt to a fur dealer.

"We have found that the quota of animals has been largely increased as a result of this," Mr. Phelps said. "It is felt that since the Indians are able to sell the pelt, they are perhaps trapping more animals than they should during a closed season."

The fact that Indians will have to turn over pelts obtained during a closed season may result in the number of animals trapped by them being reduced somewhat. Such a regulation has been in operation in Manitoba for some years.

7,000 PELTS AT SIPANOK CARROT RIVER, SASK.

The fur catch was good this winter. We had much snow. Our quota of beavers is already filled, and now the trappers are all out after the muskrats. We had 87 beaver pelts; and we hope to have about 7,000 muskrat pelts.

(J. Anaquod, Corr.)

LEBRET, Sask. — Our Pee-Wee hockey team met four times with Fort Qu'Appelle this winter, and won all the games. Congratulations to this promising team. The Juveniles also won all games in the Fort Qu'Appelle-Balcarres series. The Seniors, unfortunately lost their league championship to Balcarres; the Hon. Gardiner Trophy was at stake. Better luck next year!

Bishop Lajeunesse, O.M.I., of The Pas, visited us on March 14. The pupils are thankful to Fr. Principal and to Father L. Jalbert, O.M.I., for showing them a technicolor film on the Arctic Missions, and two other film plays.

Holy Week ceremonies were held at the parish Church; the

Senior girls choir performed under the able direction of Sr. Gosselin. A great number of visitors came to the school at Easter; many of them took this opportunity to perform their Easter duties. On Easter Sunday evening a bingo party was held by the Rev. Sisters and the Senior girls, for the benefit of the Indian Missionary Record; the proceeds were \$124.00 for as many subscriptions. (A heartfelt thank you to Lebreton School, the organizers and Indian parents who made this such a huge success. The Editor of the I.M.R.).

FILE HILLS COLONY—Baptisms: Joseph Richard, son of Joseph McNabb and Mary Desnomie, Feb. 22; Michael Marcel, son of Edward Pinay and Elizabeth Lavallee, Feb. 23.

AGENCY — Baptism: Michael Elton, son of James Tuckanow and Elizabeth Crowe, March 28. Died: Pierre Lacree, March 14. R.I.P.

PASQUA — Baptism: Bernard Murray, son of Walter Gordon and Olive Kennedy, March 7. Died: Daniel, 3, son of Norbert Pascal, March 15.

SIoux RESERVE — Baptisms: Joseph Brant, son of Edward Tawiyaka and Agnes Bear, March 19. Mary Thelma, daughter of George Mathew and Doris Goodwill, March 19. Died: Joseph S. Orville, 4 months, son of John Goodwill, March 14.

ASSINIBOINE R. — Mrs. Alec Ashdowehunk (Leona Runs), was admitted at the Fort Indian Hospital, her condition is reported fair.

TEKAKWITHA SIOUX MISSION, S.D.



Below: General view of Sisseton, S. Dakota; a golden wedding at one of Sisseton's mission posts. Left, Winfield Kampeska and son, Felix. Right, John Bedes, Dydimus Sea-Boy and Tom Big-Talk.

The glorious feast of the Resurrection was a day of great joy for the sixteen little children who received our Savior for the first time. The procession, renewal of baptismal vows, the beautiful singing of the school children, and the beautifully decorated altar and sanctuary with lilies, carnations, and ferns made the occasion most solemn and impressive. Rev. Father Edward Hess, O.M.I., a veteran missionary was the celebrant. Two very small girls, Lou Ann Kirk and Theresa St. John, acted as angels and led the communicants to the altar.

Those who made their First Holy Communion were: Bertha Fryer, Florence Eagle, Phyllis Abraham, Mary Kay Rustand, Bernice Johnson, Alma Little, Alvin Nelson, Glen Fryer, George Baumann, William Varns, Alfred Sarnowski, John Ortle, Peter Johnson, Ignatius Guy, Dennis La Belle, and Sylvester Johnson.

Many of the parents and friends were able to attend Holy Mass.

On Holy Saturday afternoon, Tekakwitha Mission received into the Church six new members. They are: Mary Kathryn (Con-

nie) Kirk, Lou Ann Kirk, Leonard Renville, Jr., Glen Fryer, William Varns, and Gladys Bufalo.

The Sisseton Sioux used to live near St. Anthony's Falls, Minn. In 1851 at Lake Traverse, they sold by Treaty 30 million acres of land. In 1887 they were self-governed; Gabriel Renville was their chief; they had achieved a high degree of organization. By the Whittlesey Commission Treaty in 1899 they sold one million acres of land in Roberts County, S. Dak. A brief history of the Sisseton Sioux will be published shortly in the Indian M. Record.

INDIAN CRAFTS AND CULTURE

"What are the future prospects of the Indian? Has he had his 'little day'? Is he now doomed to pass into oblivion?" These questions were raised by the Rev. Peter Kelley, himself an Indian, and are asked by many thinking people today. One of the reasons he can confidentially say "No" to these question is the Indians' rich heritage in arts and handicrafts which are peculiarly distinctive and quite unlike anything else in the world. The Indians should be encouraged in this work, for their industries will help them considerably in providing wholesome and interesting work for many of their graduates from residential schools, and their financial condition could be improved by the manufacture and sale of their own handicrafts.

(Regina Leader-Post)

SIOUX LOSING RACIAL CUSTOMS

The Sioux Indians would have lost the greater part of their rites and customs within another 25 years, Walter M. Hlady told the Manitoba Natural History Society, recently.

Mr. Hlady said the Sioux were gradually being assimilated into the ways of the white man.

Many of the customs were being forgotten by the younger

OSTRANDER PROMOTED

J. P. B. Ostrander, Regina, has been promoted to regional supervisor of Indian agencies for Saskatchewan.

He was formerly inspector of Indian affairs for Saskatchewan.

The present eight Indian agents in the province are being re-classified as superintendents.

The nine Indian agents in Saskatchewan have been reduced to eight, with some enlarged. Onion Lake agency, north of Lloydminster, will be absorbed into two other agencies.

The staff of the provincial headquarters of the Indian branch in Regina will be increased in the near future.

Reorganization of the staff and agencies of the department of mines and resources Indian affairs branch in Saskatchewan will improve general efficiency and expedite administrative work, officials said.

CHIPWEYANS WILL MEET AT COLD LAKE

COLD LAKE, Alta.—Councilor Eugene Piche, of Cold Lake Band, called a meeting of the Chipweyan Indians of the North-west, at Cold Lake, Alta., July 19 and 20th, for the purpose of sending a Brief to the Joint Committee on Indian Affairs.

As it will be difficult, on account of the great distance separating the various bands of Chipweyans, Bishop Trocellier, O.M.I., Vicar Apostolic for Mackenzie, suggested that a letter be sent to each local chief, and that their opinions be put in writing and then sent on to Ottawa.

Indians of Chipweyan origin are located at: Heart Lake, Chipweyan Prairies, McMurray, Fort Chipweyan and Fitzgerald, in Alberta; at Arctic Red River, Smith, Resolution, Rae, Providence, Simpson, Norman and Good Hope, in North-west territories.

ST. PHILIP'S HOCKEY VICTORIES

St. Philip's, Sask. — The St. Philip's Bantams wound up their season of hockey with the following scores:

St. Philip's vs Kamsack All-Stars 6-1 at Roblin; in the Roblin tournament: 6-5 against Gilbert Plains; 12-3 against Calder; a tie game (6-6) in Kamsack with Roblin; a loss (5-6) in Roblin, against Foxwarren; and finally a victory (15-3) at Fort Pelly, on the Assiniboine.

generation in favor of baseball and other sports.

Mr. Hlady illustrated his address, "The Victory Dance and the Sioux", with photographs and actual recordings of the victory dance.

SUCCESSFUL BAZAAR

FORT FRANCES, ONT.

At the Indian School, on Easter Monday, March 29, a Bazaar was sponsored by the Knights of Columbus and School Staff, to aid in financing the rebuilding of the Mission Church burnt down last November. The sponsors wish to thank all donors and contributors for their great assistance in presenting this one successful achievement towards our church.

The day started at 2.30 p.m. when the "fish-pond" and the canteen were opened for business. — The "fishers" had a wonderful time buying "fish" at the pond which remained open all afternoon and through the evening.

A grocery-bingo was played in the evening in the school dining-room. During this entertainment the winners of the special draw were announced.

1st prize—Mrs. Verne Rice, St. Michael's N.D., U.S.A.
2nd prize—Rev. Sr. A. Marchand, St. Michael's, N.D.,
3rd prize—Hector Normandeau, LaBroquerie, Man.
4th prize—The Convent, St. Norbert, Man.
5th prize—Alphonse DeLorme, Ste Anne, Man.
6th prize—Mrs. W. G. Boyle, Fort Frances, Ont.

Considering the season, the Bazaar was a great success.

SPORTS NEWS DUCK BAY, MAN.

Sports are not neglected in our district. Like elsewhere our Indian and half breed boys are fond of sports and as usual are skilful in them. The Pine Creek Indian Boys have a good name in all this part of Manitoba, and now their cousins from Duck Bay don't wish to be considered backward.

They took advantage of the fishing season to organize their activities for the coming season. A committee was appointed having at his head Willie Lamirande who has a boat to transport the team, the secretary-treasurer is an ex-pupil of the Pine Creek Indian Res. School, George Butler. Basket socials, dances and other parties are said to have yielded some \$200.00 and the equipment will come in due time to allow the baseball players a good training before the summer season. A returned soldier Dick Wright was very active and it is expected that he will be the coach. Everybody keeps an eye on that good way of training our youngsters and wishes them good luck.

DUCKS INCREASING

This has been a generally successful breeding season, according to a report issued by Ducks Unlimited (Canada). The organization's investigators recorded 32,917 females with 204,289 young, an average of 6.2 per brood, the report states. The count was made in the last week of July after many early broods were already on the wing and many late broods had not yet appeared.

Indications are of a good late hatch, the report continues. Even in Manitoba, with its reduced breeding stock and widespread flood damage, there has been a substantial recovery.

The central lakes area from Edmonton east to, and including the Vermilion lakes, is carrying the heaviest duck population. The Lac la Biche area in northern Alberta, excellent last year, is slightly down.

Keewatin Notes



At Pukitawagan, Man.: Left, Magloire Francois, his wife and daughter. Right, Chief Solomon Coulombe (sitting), his brother, Thomas, Councillor; Rev. Fr. Chamberland and Celestin Bighetty. Below, Bishop Lajeunesse, with Fr. Jean Daniel (Oxford House), Fr. Chamberland, with first people who were confirmed at Island Falls, Aug. 11, 1947.

THEY SUPPORT THEIR PASTORS

ISLAND FALLS, MAN.—Most Catholic Indians in the Northern Missions of Pelican Narrows, Pukitawagan and Island Falls support their priests, a missionary revealed recently. Father Daniel, O.M.I., of Oxford House, says that the Island Falls people contribute an extra \$200 yearly to their teacher, and that, in 1942, they bought the church bell, costing \$150.

Father Landry, O.M.I. is now

Missionary at Island Falls, which is located two miles West, near the Flin Flon Hydro power plant on the Churchill River. The Indian population is 250; there are 40 pupils in the day-school receiving instruction from two teachers. Hunting, and sturgeon fishing (in the summer) along with seasonal work at the Hydro plant give a fairly good income to the native population.

PREACHES IN FOUR LANGUAGES

BUFFALO NARROWS, Sask.—Most of the faithful gathered at the Mission for Easter. A good number of Catholics from Clear Lake mission did not hesitate to travel 25 miles to perform their Easter duties.

Our church, recently completed and decorated, was filled to capacity. Father Poirier celebrated the Easter High Mass, and Father Bourbonnais preached in four languages: Tchipweyan, Cree, English and French.

In the evening the hall was filled with an eager audience to which a film was shown. For the last two years we have moving pictures regularly every week; we get these films from Winnipeg.

Commercial fishing has been only fair this winter, but no one seemed to make a fortune out of it. As soon as the weather permits muskrat trapping will be the main activity.

- - SAANICH NEWS - -

SAANICHTON, B.C. — On Feb. 21st., Rev. Father X. Lauzon, s.m.m., after an absence of nearly three years, returned to the Saanich Indian Mission, Saanichton, B.C. Father Lauzon had previously been in charge of that mission, from 1942 to 1945.

Chief Thunderbird, a noted wrestler, has been home for a few weeks. He fractured a foot, while training for a bout. All wish him speedy recovery and more success in his brilliant career.

Three pupils of the Tsartlip Indian School, West Saanich, B.C., are now attending St. Ann's Academy, Victoria, B.C. Dorothy Paul is taking commercial; Freda Paul (daughter of Chief Thunderbird) and Ann Elliott are following the regular high-school course, Freda being in grade ten and Ann in grade nine.

Through the care of Miss M. Fletcher, R.N., the regional nurse in charge of the Indians, the

children from the Tsartlip and Tsaout Reserve, Saanich, B.C., have received a series of inoculations. The little ones said they did not like to be poked. Miss Fletcher is now doing tuberculin tests as part of a chest clinic.

On Easter Sunday, a High-Mass was sung by Rev. Father X. Lauzon, s.m.m. at the church of the Assumption, West Saanich, B.C. The altar boys were David Bartleman as master of ceremonies, David Paul, censer bearer, Thomas Samson and Jimmy Olsen, acolytes. The girl choirs from the Tsartlip and Tsaout Schools united to render the mass of the Child Jesus, under the direction of Sister Socorro, I.H.M. Sister Gregory, I.H.M. was at the organ. All present praised the choir and highly appreciated the work done by the sisters in teaching the children.

On Easter Sunday, at 2.00 P.M., in the church of the As-

N. W. ONTARIO NEWS

FIRST SCHOOL PUPILS AT KENORA

The first pupil to register at Kenora (St. Mary's) School is Charles MOKIGABAN of Rat Portage, in January 1897. The first girl was Mary OSHAWA-NAGOK, of Shoal Lake, May 1897.

18 boys and 9 girls registered in 1897, from Rat Portage, Eagle Lake, Shoal Lake, Cootchiching, Wabigoon, Sabaskang and Fort William.

Since then 337 boys and 318 girls have been educated at St. Mary's during the first half-century of its existence.

Information requested

The Missionary, Father A. Lancelles, requests information on the ex-pupils of St. Mary's, Kenora, group photos, and other information connected with the history of the school. Please write to him: Box 544, Kenora, Ont.

Among the names of the first year pupils we note: Margaret Sibiwini, Celestine Shebagan, Catherine Mikoigabow, Agnes Ininens, Maggie Nijote, Sarah Nabishkee, Elizabeth Ackabe and Cecile Adams;

Albert Passago, Thomas and George Nijote, Joseph Nitawigabow, Alex and Peter Mackokijikwet, Alex McNabb, Fred Shabonans, James Gendron, Jos. Strong, Charles Cantin, Alex, Alfred, Jos. Bruyere, William Akabee, Pierre Williams and Jos. Adams.

WHITEDOG, ONT.—Trapping is reported good. The long cold winter prevented any major epidemics. A child was born to Paishk and Alice Savard. John Hunter kept Copeland's store while the latter was on three week trip to Winnipeg.

A large quantity of lumber has arrived for building homes on the reserve. Joe Henry loaned his five-dog sled team to our Missionary, Fr. Lancelles, for a trip to One Man's Lake.

ONEMAN'S LAKE, ONT.

The older Indians appreciate the devotedness and charity of the Agent, Mr. Patterson, who helped them through the winter. The Missionaries visited for three days; the church services were held in Mr. C. McDoald's home. We were glad to see the priests of whom we have heard so often from our fathers who remembered the early missionaries who travelled by canoe from St. Boniface, by way of Fort Alexander. Thomas Bieblood received First Communion Feb. 25. Norman Bunting was baptised Feb. 24.

SWAN LAKE, ONT.

— Even now one is out cutting wood while the season is favourable. The daughter, Catherine, was married to Jos. Smith at St. Joseph's hospital, Kenora.

DALLES, ONT. — The good roads and the good weather permitted the Indians to cut a large quantity of wood this winter.

McINTOSH HOCKEY NEWS



Night Picture of McIntosh Indian School.

McINTOSH, ONT.—Last year we have been fortunate in securing the services of Peter Seymour, a graduate of St. Mary's Indian School and veteran of the last war, as our manual instructor. Peter is a clever carpenter, a good mechanic, an able photographer; he has been interested in hockey since his school days; later he played on the Kenora Junior team. It was natural that he would be active in training the boys in this field. We have not been deceived in our expectations. Taking the opportunity of the work done with a bull-dozer on the school grounds to level the yard, we lost no time in preparing a modern rink. He cut logs in the bush, brought them to the mill; by November he began training the Pee-Wees. What they lack in size and weight, they had to make up in ability. We had no uniforms; Peter got busy, earning money in extra work, and with the Sisters' help blue uniforms were made on short order; he worked late at

night to prepare the pads, pants. We finally secured sweaters and now our players look very proud of themselves in their new uniforms. But then we had no competitors in McIntosh, and the boys were made to compete outside. Our first goal was Kenora.

★ ★ ★

McINTOSH, ONT. — The McIntosh Indian school hockey team will play two games against Father Idegal's team, in Kenora, Ont., and lost one to St. Mary's Indian School (Kenora). A second trip to Sioux-Lookout favoured our boys with two victories, the first over the Sioux-Lookout champions, Fr. Brunet's Canadian, and other Pee Wees from the segregated school, over the Hudson Bay team, Boston Bruins Pee Wees.

We wish to thank our Indian Agent Mr. Swartman, the Rotary Club and the Canadian Legion who helped finance these trips. Congratulations to the coach, Pete Seymour.

SHUSWAP OBITUARIES

Dec. 11, 1947, Moses Jim; Df. Dec. 13, infant child of Harvey Julien. Dec. 19, Joe Wyce. Feb. 19, Mrs. Patley Allen of Salmon Arm; Mrs. Harry Bell, of Thompson; Mrs. Isaac Thomas, 104, said New Westminster, burial at Squilax; Feb. 24, Margaret Dses can, at Squilax. R.I.P. (Mrs. E. S. Adrian, Corr. F)



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER X —THE FORT PECK TRAIL

The story to now: Daniel Little (Hanpa), grandson of the Sun-reamer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota man and of a white man. At the death of his grandfather Daniel showed a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

On the occasion of a rain-dance, Daniel and his friend nearly got into trouble.

Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline.

Early in the morning Pauline was up. She heard no noise in the ranch home. She thought: 'Perhaps the boys have not gone yet. . . . How I wish I could have Daniel here. . . .' She went to the kitchen, and there she saw the remains of the breakfast of the two pals. As she began to wash away the dishes she saw a letter on the table. Her heart skipped a beat as she tore it open, and it was from Daniel.

"I am leaving you with a broken heart, but I feel it is better for both of us that we should part. When the sun has risen I will be on my way back to the land of my grandfather. My trail leads me away from you, back to my own people. I hope the wound I am causing you will heal quickly. It is better for you to forget me, you will be happier without me. . . ."

Pauline felt tears coming to her eyes; she sat down by the window, reading carefully every word, and when she was finished she lay her head upon the table and sobbed for a long time. Her mother heard her, and called out: "Are you crying, Pauline?" "No, mother. . . . at last I do not want to, it is nothing. . . ." answered Pauline in a husky voice. She thought it was no use trying to explain to her mother her heartbreak, she might be ridiculed. And she set herself silently at the day's task.

Daniel and Toto were already many miles away when the sun had risen. In their long journey up the North, they were silent for a while, then Daniel spoke: "Well, kola, we are travelling a new trail to-day; this may be the last fork on the road. . . ." "I do not understand what you mean," replied Toto, "I thought we had agreed on travelling the old trail to Wood Mountain, and I do not see any forks on the road."

Daniel smiled to himself as he replied: "I must be speaking in riddles. You will understand some day."

"You are turning to be a teacher," parried Toto mockingly. "You'd be surprised," said Daniel, "I am no longer a heathen. I have felt these last days an unseen force bend my will against my desires. It is not my grandfather who spoke to me, but I did have any dreams. I began to see a light and to feel a guiding hand of some one greater than a mortal. I believe in God, Toto."

As Daniel spoke this simple confession of faith his voice had an unusual gravity; he had spoken slowly and respectfully. He ceased smiling: "I think I understand your parable now," Toto said.

The friends spurred their horses and covered many miles without a word. They reached the forks of the Poplar river,

some 30 miles North of Poplar, by noon. Having stopped at the nearby town of Bredette for lunch, they rested for several hours as the sun was too hot. In the mid-afternoon they resumed their trip. Passing by a place known to the Lakotas as 'the Place of the Skulls' (Wicapa-Yanka), Toto remarked: "I wonder whose skull it was that gave a name to this place?"

"An Indian's, no doubt," replied Daniel, "for it is only Indians who are laid where they can be seen and where they can speak to us. . . ." — "Speak to us, did you say?" asked Toto. — "Yes, certainly. What the eye sees enters the mind and the soul. So when we see the remains of the dead, many things enter our hearts which are good."

"Dan, I ain't so dumb as to have to trample upon the bones of our dead to remind myself of some better things." Toto's reply sped like an arrow; he added solemnly: "As for myself, I prefer a deep grave." They pursued their travels until early evening, when they reached the place called in Lakota: 'Sunkakan Tipi', the Medicine Lodge Horses.

In the quivering blue haze which cloaked the horizon, slowly turning to red where the sun sets, the two companions stood for a moment entranced by the beauty of the scene. Daniel spoke again: "I wonder where the medicine mustangs are to-day? It is said that they used to range and live in the bowels of these hills." The four twin buttes rose silently, but no preternatural form could be seen. Toto replied: "Dead of course; they were plain horses which belonged to no one. They were chased so long that they learned to elude their pursuers so well that seemed to disappear in the bowels of the earth. Our people were superstitious!" concluded Toto. "I have yet to learn of a people in this world who have no superstitions," replied Daniel hotly. "There are more things in God's universe over which the Devil has been given power than the wise of the world would care to know."

Toto, sensing his friend's anger, changed the subject: "Dan we are camping here to-night, the very spot where Dutch Henry Jones and the Pigeon-Toed Kid have so often stopped. They were the last range outlaws of the range in these parts, until the arm of the law finally caught up with them."

Daniel was still engrossed in his thoughts, as he remarked: "Yes. . . these fellows did their stealing openly. If they had been civilized they would have done it under cover and would probably have never been caught."

At this moment an antelope jumped into view from a dry slough bed. In no time, forget-

ting their argument, the two friends reached for their rifles, and their shots struck true.

Under the twinkling stars, and a full moon peeping over the ridge of the hills, in the shelter of tall cotton-trees, the camp fire glowed, over which venison was roasting. Down wind coyotes were barking, the cooling night breeze was loaded with the aroma of blooming sage, and peace reigned on the prairies.

Favoured by an early start the next day, Daniel and Toto reached Coal Creek (Maka-sapa Wakpa) at the Canadian boundary line. The next halt was at Loves-War Creek, (Kikunla Takwakpa). This Loves-War was the last Lakota to fight in an Indian guerilla in Canada, when he encountered a party of Crees near Twelve-Mile Lake. They were nearing home, and the thought cheered them considerably. Daniel was in a happy mood, and Toto was singing the beautiful warrior's love song:

Ehanna ociciyake gon
Taku ayape hwe?
Wanas inawakiye
Sehanle hecanuhe sni.
Ehanna ociciyake gon
Taku ayape hwe?
Wanas hinknawaton we
Sehanle hecanuhe sni.

* (Long ago I told it to you— Why did you wait — I have now quit — You may keep on as you do. — Long ago I told it to you, — Why did you wait? — I am now married — You may keep on as you do.)

As he was listening Daniel's thoughts turned to the Doe-Maiden. Would she still be waiting for him?

When Toto finished he interrupted Daniel's meditation: "You know Dan, the warrior to whom the maiden sang this song was just like you. A fool who lost his head over the thrills of adventure over lonely trails. The maiden who loved him lost patience and married some one else. I can see you fifty years from now, like old Dog-Head who lived alone dreaming of the ninety-nine war parties he followed, and of the imaginary lovers he never knew."

"Do you say this to me, Toto," Dan queried. "You, clown, you should be in Hollywood, instead of mocking me." He laughed as he added: "I have not been away long enough to forget the Doe-Maiden, and I will go back to her, humbly asking her forgiveness. . . if she refuses I will be another Dog-Head, and I guess I will be just as happy."

Toto replied: "When you see the Doe-Maiden, Daniel my friend, your heart will cry out to her, and you will not be so humble. That is if you can get to see her!"

"What do you mean?" asked Daniel, suddenly worried. "You seem to know something. . . ." — "Oh no!, just a guess," answered Toto. "The only way to find out is to go through the ranch of LeBegue, and you will soon find out. That is if you think it is very important that you should know right away. . . ."

"What of it? I am going home first," replied Daniel; as he said this, his thoughts turned back to his late grandfather, and to the plans he had made before he had left Fort Peck. "We are

NORSEMEN IN MINNESOTA 1362 A.D.

WASHINGTON, D.C.—One hundred and thirty years before Columbus "discovered" America, a party of Norsemen gazed on their dead beside a Minnesota lake and asked the Virgin Mary to "save us from evil."

Fearing the fate of their fellows—massacred by hostile Indians—they inscribed their story for posterity on a piece of stone.

This stone is one of the most significant historical object ever found in the new world. It measures 31 by 16 by 6 inches and weighs about 200 pounds.

As translated and reconstructed, the inscription, composed in the everyday language of 14th century Norway reads:

"(We are) 8 Goths (Swedes) and 22 Norwegians on (an) exploration journey from Vinland through (or across) the west. We had a camp by (a lake with) 2 skerries (rocky isles) one day's journey north from this stone.

Invoke Virgin Mary
"We were (out) and fished one day. After (when) we came home (we) found 10 (of our) men red with blood and dead. AVM (presumably 'Ave Maria') save (us) from evil.

"(We) have 10 (of our party) by the sea to look after our ships 14 days' journey from this island (in the) year 1362."

The stone was brought here recently from Alexandria, Minn., for safekeeping and study by scholars at the Smithsonian Institution, Washington, D.C.

For years after it was found on a central Minnesota farm near Kensington in 1898, the stone was regarded as a fake.

But in the past half century, the Smithsonian said, "one bit of evidence after another has come to light indicating that the relic is genuine."

From Norse records and other data, the story of the expedition has been worked out. Its members were youths chosen from the Norse king's court to re-Christianize a "lost colony" from Greenland. Its leader was "a certain Paul Knutson."

But when the rescuers reached Greenland, the settlers long since had gone. Knutson's men learned the colonists' course, presumably

settling down first, and see if I can get help to build a house right after the rodeo."

"Now you are showing common sense", approved Toto. "There is work to be done, and we begin to-morrow."

That same evening, as Daniel had gone to get his mail in town, he heard some one remarking casually: "I guess we will have a wedding soon. I hear she will be married after the rodeo."

Daniel did not wait to hear the rest of the conversation in the cafe, but he went out suddenly, torn between his pride and the desire to hear more. As he rode home, he kept revolving in his mind the past events; he could not shake away the idea that he really had left Pauline for the deeper and truer love he had for the Doe-Maiden, a love unwavering even to himself until now.

(To be continued)

from Eskimos, and followed.

The rescuers, pursuing a fruitless quest, arrived in central Minnesota, perhaps by way of Hudson bay and various streams. By the lake with the "2 skerries" they met disaster.



Scientist Andres Andrews examines the message on the Kensington stone.—(N.C. photo).

The inscription on the Kensington stone apparently was "the despairing message to posterity of a party of doomed white men and Christians who had penetrated almost to the center of this continent more than a century before the first voyage of Columbus."

MAPLE SUGAR NATIVE DELICACY

Long ago the maple trees contained sugar ready to eat. But the wise Nanabush, fearing that men would become too lazy by not working for this delicacy, climbed on top of the maple trees and poured water upon them so as to dissolve the sugar.

The early colonists who came to Canada learned from the natives the art of making maple sugar. In 1947 nearly 20,000 tons of maple sugar have been sold, 85% of which comes from Quebec.

Day-schools are planned for Forts Franklin, Rae and Good-Hope, for Arctic Red River and Rocher River in the N.W.T. The Hay River school will be completed this year.

TOPIX

The only true Catholic Comic published by the largest publisher of religious teaching aids in the world

TOPIX

offers 54 pages in full colors adventures, sports, animal cartoons, special monthly contests with cash prizes.

12 issues a year for only \$1.50

send your order to

TOPIX

145 E. 5th St., St. Paul, 1, Minn.

FATHER VANDEN BROECK

MISSIONARY CIVILIZER, COLONIZER

FATHER THEODORE JOHN VANDEN BROECK WAS BORN IN AMSTERDAM, HOLLAND, NOV. 5, 1773.



IN 1808, HE WAS ORDAINED A PRIEST.

IN 1817, FATHER VANDEN BROECK JOINED THE DOMINICAN ORDER.



AFTER JOINING THE DOMINICANS, HE WORKED IN HIS NATIVE LAND UNTIL 1832.

THE YOUNG DOMINICAN DESIRED ABOVE ALL ELSE TO BE A MISSIONARY AMONG THE AMERICAN INDIANS.



LET ME SPEND MYSELF FOR THE SOULS OF THE INDIANS!

AFTER SOJOURNS AT THE DOMINICAN MONASTERIES IN KENTUCKY AND OHIO, FATHER VANDEN BROECK CAME TO WISCONSIN IN 1834.



IT WAS A LONG, TEDIOUS JOURNEY FROM OHIO.

IN GREEN BAY, WHICH HE REACHED JULY 4, 1834, THE MISSIONARY FOUND ONLY 10 CATHOLIC FAMILIES AMONG THE WHITES.



WITH THE HELP OF INDIANS AND WHITES, HE COMPLETED THE HUMBLE PRIEST'S HOUSE BEGUN BY ANOTHER MISSIONARY, FATHER MAZZUCHELLI.

A CHOLERA EPIDEMIC STRUCK THE INDIANS AT GREEN BAY. FEARLESSLY, FATHER VANDEN BROECK MINISTERED TO THE REDSKIN VICTIMS OF THE PLAGUE.




IN 1836, AT THEIR URGENT REQUEST, FATHER VANDEN BROECK WENT TO LIVE AMONG THE INDIANS AT LITTLE CHUTE. HE LIVED IN A WIGWAM FOR YEAR, SPARED HIMSELF NO HARDSHIP, WON THE INDIANS TO THE CHRISTIAN WAY OF LIFE.



AT LITTLE CHUTE, FATHER VANDEN BROECK INTRODUCED THE CORPUS CHRISTI PROCESSION AMONG THE INDIANS. WHEN THE INDIANS WERE REMOVED TO RESERVATIONS, THEY KEPT UP THIS BEAUTIFUL CATHOLIC CUSTOM.



FINALLY, EVEN HIS VERY STRONG BODY EXHAUSTED, FATHER VANDEN BROECK DIED AT LITTLE CHUTE, NOV. 5, 1851. AFTER THE INDIANS LEFT LITTLE CHUTE, HE BROUGHT OVER MANY DUTCH IMMIGRANTS. THEY AND THEIR DESCENDANTS HAVE ADDED A STURDY, RELIGIOUS, VALUABLE STRAIN TO THE POPULATION OF THE UNITED STATES.



NO. 319
Sue Johnson

Maestro, Age 8



Meet Ferruccio Burco, age eight, child prodigy from Italy, who recently made his American debut conducting an 80-piece symphony orchestra in Carnegie Hall, New York. He began his career as a conductor at four years, and has conducted both symphony and opera. Presented to Pope Pius XII last year, he has been received by Cardinal Spellman, and attends Mt. Carmel Church, Jersey City, since his arrival in America. (NC Photos).

GETTING EVEN

The R.C.M. Police had an Indian in detention in the North country, and while the sentence was being served the Indian was busy cutting wood.

Every evening the corporal saw with satisfaction the wood pile growing bigger and bigger, all neatly corded.

The Indian was released for good behaviour as soon as sufficient wood had been cut for winter.

When the winter set in the corporal brought the wood to his heater, and soon found out that he could not use it. His prisoner had cut every single log two inches too long to fit in the heater.

Pierre Le Bien

By Eugene Arnett

"January the twenty-third and still we haven't received supplies from Rangoon. If they don't come this afternoon, Sister, you had better contact the Superior of the convent in Jarwahl and make arrangements to borrow some food from them."

"All right, Father Curry, I will but right now I have something else I wish to speak to you about."

"Yes, Sister."

"Mr. Rutherford, the English lawyer, was at Mass this morning and from what I could gather from the conversation we had afterwards, it seems as though the riots which took place in the village, yesterday, left four children homeless. Would you look into that this morning, Father?"

The priest stood up, picked up his sun-helmet and then walked across the office to the door. "I'll do it immediately, Sister. And will you tell Father Moore where I have gone so that he will know where I am in case he needs me?"

"I will, Father. Good morning."

Sister Mary Therese left the office and Father Curry went outside and drove away towards the village in the mission truck.

Fifteen minutes later he arrived at the little riot-torn town. The old and battered army-surplus truck was covered with dust and its brakes squealed very annoyingly as he brought it to a stop.

In keeping with his usual routine, he went to the village hotel. For some reason or other it always escaped with little more than a few broken windows.

Father was positive that it was the result of the proprietor's exceptionally generous spirit.

The fellow was an old Frenchman whom everyone called 'Pierre le Bien.' His real name, he kept secret, some say because of a crime committed years ago, in France, but whatever the reason, he was never questioned. Fr. Curry felt that even if the fellow had committed some crime his years of aid to the orphanage and to the town would surely obtain the grace of repentance.

Father Curry entered the hotel and in there, sitting in a bench near Pierre le Bien's desk, were the four children; dressed in rags but well scrubbed and well fed. The old Frenchman had gone out and gathered them up for the orphanage as usual.

"Here they are, mon pere," was Pierre le Bien's greeting.

The priest went over to the desk and as usual chatted with the man about local conditions and a few other trite subjects. Then Father Curry thanked him for his aid and before he left with the children told him that the Holy Childhood Members would remember him in their prayers.

"Thank you, Father. That's what I need more than anything else. If I get enough of them, I might someday go to confession."

The priest looked around at the old fellow and for a moment didn't say a word. Then he turned again to the door and just before he left he said: "In that case, Pierre le Bien, we will say more than usual."

(Holy Childhood)

INDIAN SCHOOLS ALSO! . . .

It is our considered opinion that the level of public behavior is far higher in our parochial and denominational schools than it is in our public schools, and that this condition is the outcome of the organized teaching and practice of religion. (New York Teachers' Alliance Bulletin).

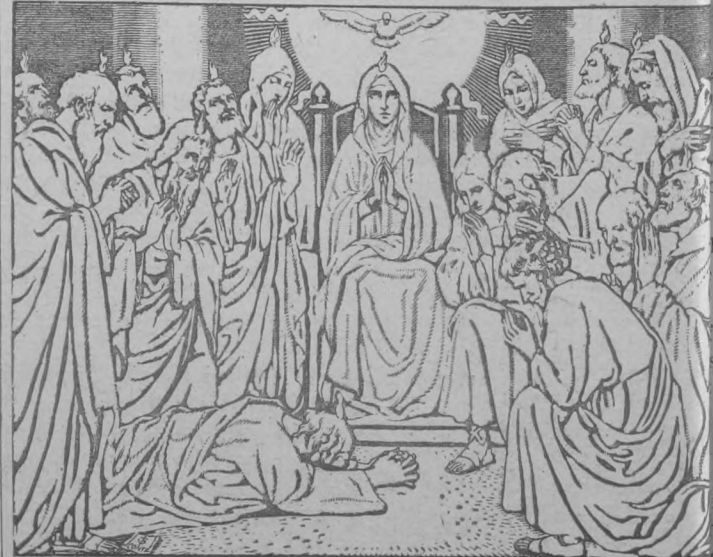
THE LIFE OF OUR LORD



1—The Resurrection (March 28).

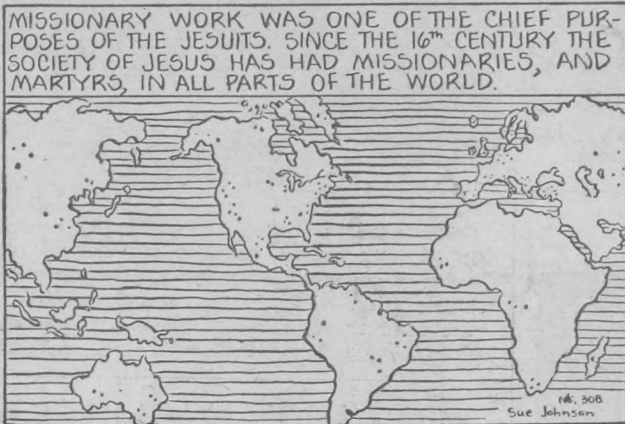
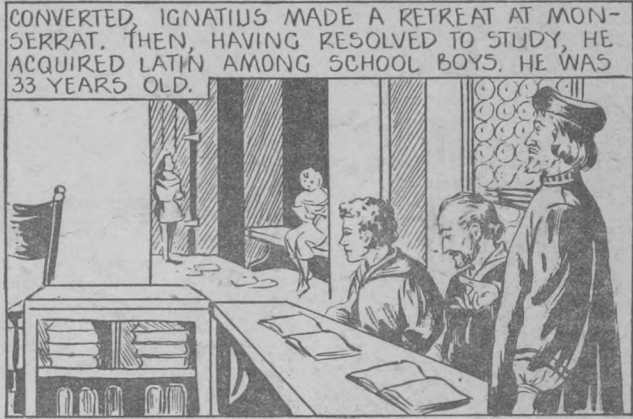
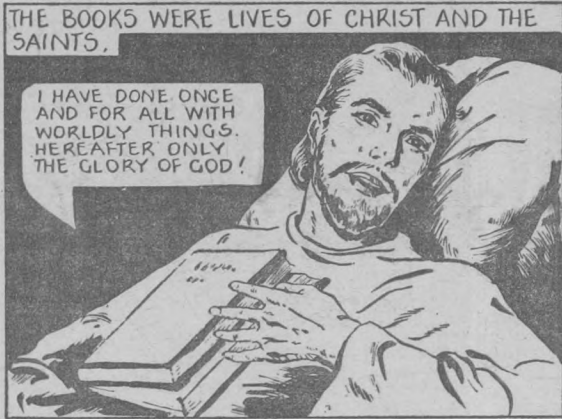
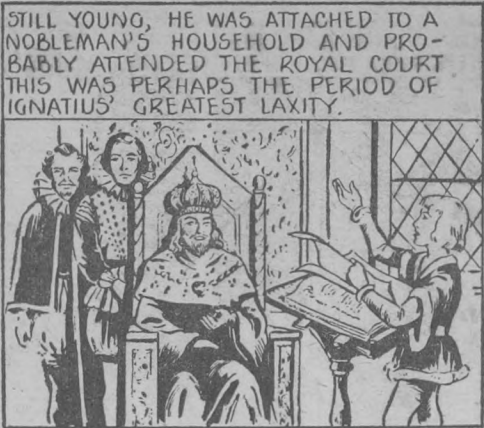


2—The Ascension (May 6).



3—Pentecost Sunday (May 18).

ST. IGNATIUS OF LOYOLA



LARRY THE LEPRECHAUN

LARRY AND THE FOOLFISH

The little fish was a glossy black, with yellow fins and a bright red tail. It drifted lazily in and out among the floating seaweeds, without seeming to care where it went. Larry leaned over the top of a shell and watched it.

"Hello", said the fish. "Are you looking for someone?"

"Not especially," said Larry. "Are you?"

"No," said the fish. "But then, belong here, and you don't. At least I've never seen you here before, and one gets acquainted with one's neighbors in a little place like this."

"I must admit, I'm just curious," said Larry. "I go here and there, up and around and everywhere, to see what I can see. I've never seen a fish like you before. What do they call you?"

"A lot of names," said the fish, frankly. "The one I dislike the most is 'foolfish' — there's nothing foolish about me, if I do say it myself."

"Hardly," said Larry, "if you're able to keep out of trouble with such a bright suit of clothes. Most brightly-colored fish and birds, I'm told, have to be very swift or they don't live long. How do you manage?"

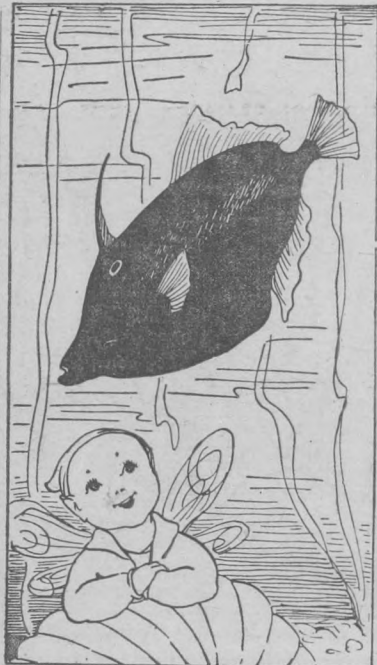
"I'm not very good eating," said the little fish calmly. "My skin is too tough to suit most of my enemies. If you look closely, you'll see that it is tough and tough like a file."

"So it is," said Larry. "Almost like a very tough piece of leather."

"So there you have two more of my names," said the fish, 'Filefish' and 'Leatherfish'. There is at least some excuse for those."

"Yes, I can understand those," said Larry. "What do you eat?"

"Oh, I'm mostly vegetarian," said the fish. "Though I do like some forms of animal life that are small enough for me to eat."



Larry and the Foolfish

"You must be a tropical fish, aren't you?" Larry asked. "I understand that all the bright-colored fish are from the tropics."

"Yes, there is more color in the tropics, and less danger of being caught and eaten," said the fish.

"Well, thank you for telling me about yourself," said Larry, as he swam away.

CHURCH CALENDAR

May 6 — ASCENSION OF OUR LORD. (Holyday of Obligation)

May 16 — PENTECOST SUNDAY. (Saturday 15, Abstinence)

May 19-21-22 — EMBER DAYS. (Fast and Abstinence).

May 23 — TRINITY SUNDAY. (Last day for Easter Duties).

DO NOT NEGLECT YOUR EASTER DUTIES

Every good Catholic must go to Confession at least once a year, and receive Holy Communion at Easter Time, under pain of mortal sin!

(N.C. Features)

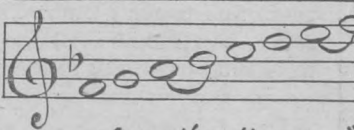
WHAT IS IN YOUR NAME?

Names have meanings all of their own that you will find amusing.

AGNES Gentle, Meek.
ALICE Noble, Truth.
ANN Grace, Mercy.
BARBARA Stranger.
BEATRICE She blesses.
CAROLINE Brave.
CLARA Bright.
DIANA Moon.
DOROTHY Gift of God.
EDITH Rich gift.
ETHEL Noble.
ELIZABETH God's oath.
FRANCES Free.
FLORENCE Blooming.
GERTRUDE Spear maiden.
HARRIET Mistress of House.

HELEN Light.
IRENE Peace.
JOYCE Sportive.
JUDITH Praised.
KATHERINE Pure.
LAURA Laurel.
LILLIAN Lily.
LOUISE Famous in battle.
MABEL Amiable.
MARGARET Pearl.
MARY The Virgin. (Bitter).
PATRICIA Noble.
PAULINE Small.
RITA Order.
RUTH Compassionate.
SARAH Princess.
SHIRLEY Shining meadow.
TERESA Reaper.
VERA True.

STRANGE BUT TRUE

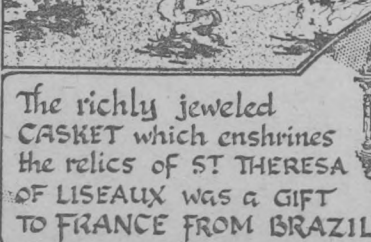


The time sign "C" in music derives from the sign "O" which meant 3-time in honor of the BLESSED TRINITY.

Any other time was "BROKEN TIME", thus 4-time was indicated by breaking "O" leaving "C".



FOR MANY YEARS IT WAS THE PRACTICE IN HEREFORDSHIRE, ENGLAND, TO LIGHT ONE LARGE FIRE AND TWELVE SMALL FIRES ON THE HEADLAND OF A WHEAT-FIELD ON THE EVE OF THE EPIPHANY IN HONOR OF CHRIST AND THE PROTECTION OF THE CROPS.



The richly jeweled CASKET which enshrines the relics of ST. THERESA OF LISEAUX was a GIFT TO FRANCE FROM BRAZIL.



An old Normandy custom sends the children out on the highway on the Eve of the Epiphany "TO MEET THE THREE KINGS."

Once Upon a Time



St. John and the Partridge
By Dorothy Blount

When St. John the Evangelist was an old man, he had a tame partridge. It gave him great pleasure to feed and play with the bird.

Now there are some people who are always on the lookout for opportunities to criticise and find fault with others. And this was the case with a certain hunter who was returning from the chase with a bow and quiver of arrows slung over his shoulder.

When this hunter saw St. John amusing himself with a partridge, he expressed astonishment that one who was so respected for his sanctity and his wisdom, should waste his time in such a manner.

"Do you always carry your bow bent?" St. John asked him, instead of making some other reply to his comment.

"No," admitted the hunter, "for if I did, the bow would soon be useless."

"Then," said the Apostle, "if you unbend your bow to prevent its becoming useless, so do I thus unbend my mind for the same reason."

(N.C. Features.)

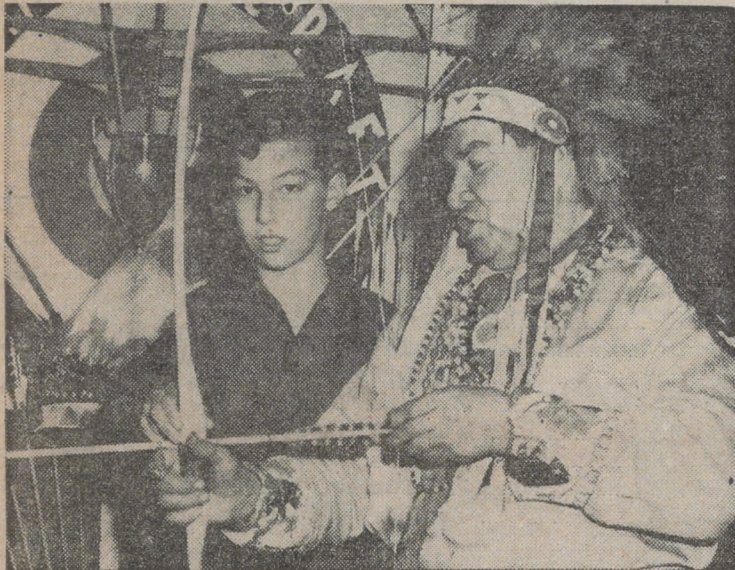
World News in Pictures

SPRING HASN'T COME FOR JAMES BAY MISSIONARIES



Fathers L. Labreche, O.M.I., (now at Sanmaur, P.Q.), and Father D. Couture, O.M.I., on a mission trip. Fort George, P.Q.

CHIEF TAKES LESSON



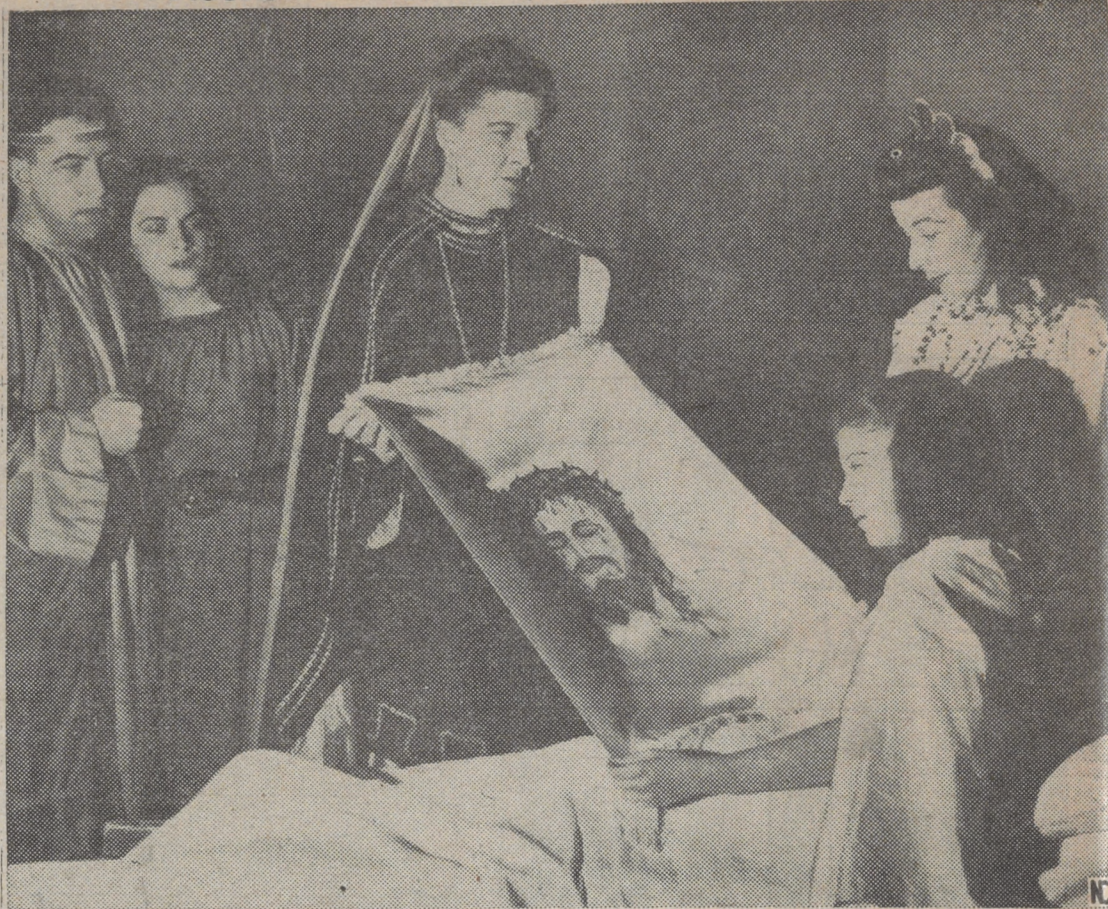
CHIEF TAKES LESSON—One of the proud redmen from Caughnawaga, Indian reservation near Montreal, takes a lesson in archery from young Dick Mitchele, international junior bow-and-arrow champion, at the recent Sportsman's Exhibition in Montreal. Chief White Swan's forefathers could probably have reversed the procedure, but, apart from maintaining traditional dances and some other customs and costumes, the Iroquois have graduated to new forms of sports and warfare.

NOTED ONTARIO GUIDE



Paul Folbster, ex-pupil of McIntosh, with his child. Paul is a noted guide, very much appreciated by American tourists, one of whom took this photo.

PASSION PLAY --- 1,000TH PERFORMANCE



Believed to be the oldest continually produced passion play in the United States, "Veronica's Veil," in its 34th season, recently reached its 1000th performance. Its 250 members of the cast perform every week-end during the Lenten season, in the parish auditorium of St. Joseph's Catholic Church, Union City, N. J. In this scene, the child Claudia (Dolores McQuinn) has just been raised from the dead through Veronica's veil, which bears the imprint of the face of the crucified Christ. Wide World. (NC Photos).

INDIAN VILLAGE AT NATIONAL EXHIBITION



This Indian village will be erected on the Toronto National Exhibition Grounds by the Toronto Sportsmen's Club. The representatives of the Indian nation will come from Brantford to serve. An Eskimo village will also be erected. There will be archery contests, fly-casting contests and birch-bark canoe races.

Having Fun at the 'Pole'



Awaking in England's winter at Whipsnade Zoo, Polar bears **BARBARA** and **SAM** awake to find just what they dreamed of in their quarters. The reminder of the Polar regions has them in a playful mood.